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WHAT IS SIVAGAMA

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WHAT IS SIVAGAMA

Salutations to the South facing aspect of Lord Siva, who is the Preceptor of all the Worlds, the Physician of those affected with the disease of Samsara and the repository of all leaming.

At the very beginning of creation, Parameswara, the Omniscient and all Powerful, Lord of the Universe out of compassion for those that are immersed in the turbulent waters of the Ocean of Samsara and yet by the Grace of the Mother of the Universe gained by virtuous deeds have attained the desire for the knowledge of Lord Siva, composed the Great Tantra consisting of Kamika and other agamas 28 in number. These agamas each divided into four quarters are aimed at explaining the three categories of Pasu Pati and Pasa.

Says the Mragendra Agama—"At the time of creation Lord Parameswara gives out the untained knowledge through his five faces for the sake of attainment of the four Human Goals"—Parameswara's body which is a composition of five Mantras has five faces and from these five faces emanated the Divine knowledge.

Agama is so called because it enumerates the Code of Conduct, shows the way to Divine knowledge and describes the greatness of the Lord.

Also because it enamated from the mouths of Lord Siva, heard by Mother Uma, and approved by Vasudeva Tantra is so called because it elaborates the supreme Reality and Mantras and through that it saves Humanity.

These Sivagamas are grouped in two sets. The first beginning with Kamika and ending with Supraphada consists of ten works each from Padas, treating of worship, conduct, concentration and knowledge respectively. These were taught first to the sage Pranava and others. These are otherwise called Sivatheda.

The other group consists of 18 agamas beginning from Vijaya upto Vatula was first taught to Anadi Rudra and other 17 sages. These are called Rudhrabhedas.

All these Sankara Samhita: There are two kinds of Sivagamas by name Srouta and Non-Srouta. The Srouta again is classified as Swatantra (Independent) and Asvatantra (Dependent). Being the essence of Sruti they are called Srouta. The Swatantra Agamas consist of the 38 works arranged in two groups are already said.

From Pranava and other 27 sages who directly got the Sivagamas from Siva cale the line of disciples who formed a big tradition. In this tradition full Trikala and 207 consisting of both sages and celestials.

The conduct code enjoined in these Agamas is called the veidik Achara.

CONTENTS OF SIVAGAMAS

The first Pada called Chariyapada elaborates the conduct of the four classes, the way to collect materials for Siva Worship, Chastity, and the mode of worship.

The Second or Kriyapada elaborates the different kinds of Diksha, initiation into workship of Siva, the process of building Siva Temples, making Siva Lingas and Chariots, the auspicious times for such deeds and activities which range (1) from Ploughing the ground to the consecreation of temple (2) from consecreation to festivals (3) from festivals to expiatory rites combined with other purificatory activities.

The third or Yogapada describes the Yoga with its subsidiaries of Yama Niyama and others, concentration of Lord Siva in onself, and lastly Sivayoga.

The fourth or gnanapada deals with the three categories of Pasu Pati, and Pasa. Pati is Lord Parameswara one without a second associated with Sakthi and the cause of the Universe. Pasu is the individual self suffering in Samsara. He has three divisions. Pasas or strings are five in number, namely Anava, Maya, Kama, Bindu and Tiridhriya.

Being tied up by these strings the Jivas called Pasus do not know the nature of the Lord and hence not in Samsara. The knowledge of the Lord is only through His Blessings. It is for the attaining of his Blessings that we must follow the Sivagamas and act upto them.

Such is the greatness of Sivagamas. Being the products of Lord Siva they are valid and hence have a claim to the respect of all.

The essence of these agamas was summarised by the Great preceptors like Durvasa and seventeen others in the eighteen works called Paddhatis for easy understanding the practice.

It is sincerely hoped and desired that all people would learn these agamas, perform the worship of Lord Shiva as enjirned in them and attain Glory both in this and in the future births.

It is stated in

Suprabhedagama. kriyapada as follows :—

Sivadvija gurunam ca garbhagehe ca sevitam /
Sivadikshita vipranam antarale ca sevitam //
Sruty adhyapaka vipranam ardhamantapa sevitam /
yajva tapasvi yatinam mukhamantapa sevitam //
nrupati vaisyayos caiva dvaramantapa sevitam /
diksha naisttikasudranam bahir mantapa sevitam //
dikashamayasudranam nruttamantapa sevitam /
anyajatiya dikshanam gopuradvara sevitam //

The gurukkala may pay homage in the garbhagrha of the temple; the brahmins with Saiva intiation in the *antarala:* the recitors of veda in the *ardhamantapa,* the sacrificers, sages and ascetics in the *mukhamantapa;* kings and people belonging to vaisya caste in the dvaramantapa; the people belonging to sudra who have obtained samayadiksa in the nruttamantapa; and the people belonging to other caste in the entrance of the gopura.

Samakantha one of the celebrated Saiva acaryas states in his *Alayapravesavidhi* as follows :

anyeshamapi varnanam bahya avithyadidesake /
sthanani kathitani syuh sarvainena mahatmani //

People belonging other castes (than Hindus) have to pay homage from the road outside the temple. These are the places fixed for the castos by the all knowing greatone (i. e., Siva himself)

viparitena tatsthanam hitva gacchati yo narah /
uktopi sambhukspena nirayam yati sa dhruvam //

abandoning his fixed place, even after being advised, the one who goes beyond his place, will indeed, go due to fury of Siva, to hell.

naisthika diksa in the mantapa outside; the Sudras who have obtained.

ajnanenapi yo gacched rajya kshobhopi jayate /
tacchantis ca bavet kopa saptaye paramesituh //
anapanckta vidhanena tosayet paramesvaram 1

Even due to ignorance when one goes beyond his fixed place there would be some disturbance in that kingdom. To pacify the fury of Siva, one should please Siva by the snapana rites.

yadi gacched balatkarat antaralikabuhyajuh /
sthanam hitva tatha devamandiram dosabhag bhavet //
naradhamas tatas satyam papena bahu piditah /
ante ca narakam ghoram vasej janma sahasrakam //

It the people belonging to mixed caste and those who do not belong to this caste system enter the temple, abandoning their place fixed (i.e., on the road out the temple) enter by force, they will be faulty. Such one will be troubled much by sins and having attained hell at his death will live there for thousands of births.

It is stated in *Karanagama* aroanavidhipatala as follows:

Mleecha pulinda pashandah mahapatakinas tatha /
striyas ca paragaminy madyvikrayinas tatha /

Asaucinas sankarajah dhvajestambhat param yadi /
gaccheyur hi pratisthapyah punar eva sadasivah //

Persons not confirming vedie rules, mountaineers, heretics, those who have committed heinous sins, women who resort to other than her husband, Liquor-sellers, people in pollution, those born of intercaste intercourse, if they go beyond the dhvajostambha, the deity is to reconsecrated.

TEMPLE

The temples are most glorious institutions of our country. They are the true abodes of the Divine. It is the temples that brought about unity in religion in the whole of the country than any other Institution. They are the true symbols of the cultural unity of India, comprehending within them all classes of the people.

The only institutions among the Hindus which had an All-India significance were the great Temples. It is the temples that united the country as the land of the Hindus. It is the temples representing the culture of the country that brought about by the political domination of one power over the whole of the country. Such a unity consists ultimately, only in the unity of the police organisation and of tax-collecting agency. The unity and peace in such a strong empire is no more real and lasting than the unity and mutual amity existing among the specimens in a zoo. Such attempts at political union in India have ever failed, and always it is the cultural unity of India which prevailed. This is the secret of the continuance of India as a civilised nation.

Times have changed. At present, the entire movement in the country towards national unity and national freedom derives its propelling power from political and economic interests. The essence of Economics and Politics is the conflict of interest. It is true that we cannot completely eliminate difference in this World, but we can easily evolve certain forces in our life that will check the breakup tendency of political ideologies and economical interests. That force can be developed only from culture and religion. By bringing back religion and culture in organised country life, as in ancient times, we can once more eliminate conflict in the organised life of the nation. The easiest way to restore the religious and cultural element in an national life is to restore our Temples to their original set up. It is necessary to place our Temples and our Mutts under the charge of properly educated persons, who realise the value of religion and culture in any organised community life.

The Temples are the true abodes of the Divine. The images that we see in the temples are not more idols as many suppose, but are, as per texts, true incarnations of the divine. The divine power is brought into an image through certain prescribed ceremonials. For the proper performance of such ceremonials, there are two factors that are essential one is the precision and accuracy of performance, and the other is the personal character of the performer. It is not true to say Hindus are idol worshippers. We did not worship inert idol. The image in Temples is not a mere symbol of something that is intangible, accepted as a means of evolution to grasp the

Absolute. A symbol has a value only as having a sigaificance attached to it through the subjective activity of the person. But the Divine Nature of the Temple Image is absolutely independent of the subjective activity of the worshipper. It is an objective reality in the image as much as life in our body is a reality. This fact could be easily ascertained if one goes through the authoritative texts namely the *agamas* which deal with each and everything pertaining to temples-architecture, consecration, rituals, priests, devotees and philosophy. The Saiva Agamas are the sole authority for the sivaite temples, the Pancaratra and Vaikhanasa agamas for the Vainasava temples. The rules have been laid down in these texts. From selection of the site for the temple, up to the installation of the Divine, the daily, occasional, yearly and expiation rites to be conducted in such temples, and details about the persons who are to conduct all these rituals are all explained in detail in these agamas.

So, if one really interested in the proper upkeep of these temples is faced with any problem he has only to seek the authority of these texts and has to see that these problems are settled as ruled in these texts. There is no provision either to revise and make amendments to the rules prescribed in these texts. If one accepts that the authority for temples are these texts and the temples will remain as abodes of the Divine as long as the rules laid down in these texts are followed in total, then it is clear that no one has any right to change or amend these rules either in part or in total. If in case some one tries to make such changes by any reason the temples stop from that time to be abodes of the Divine or to say the Divine power ceases to be maintained in those images. So one has two alternative before him. Either he should accept that these temples are Divine abodes and are to be strictly maintained as per rules prescribed in the agamic texts, or in case he is not willing to accept such authority for these texts, he could scrap the whole institution of these temples. Because, any fanciful reforms not sectioned by the texts will bring down the temples to the state of museums, and since then whole amount that would be spent on these temples for rituals. etc., will be just a colossal waste to the public exchequer. No one has any authority to revise, amend, delete or add to the rules prescribed in the agama texts, The rules state that by adhearing strictly to these rules, the temples become abodes of Divine and the transgression of the rules make the Divine power disappear.

The agama texts state that there should be at least one temple in each village. This is the reason why there is proverb in Tamil 'Koyil Illa uril kudi Irukka Vendam' one should not dwell in a village where there is no temple. The temple is built in order, that by the daily rituals conducted in that temple the divine power is maintained in the idols and through the grace of the Divine power in that temple the devotees, and the owners or the trustees, will obtain good health, long life and prosperity and liberation and the village will also be prosperous.

The 28 Saiva Agamas such as Kamika Karana, Suprabheda, etc., are the authority for the Saiva Temples: the Pancharatra or the Vaikhanasa are the authority for the Vaishnava Temples. When one starts to plan and build a temple according to one school he should not follow the rules of any other school in some context relating to

that temple. If done this will be a fault called mixing of schools and the resut would be that both the Governor of that country and the country will perish.

For example see *Kamikagama*

"Sivasiddhanta tantrena prarabdham karshana dikam /
na kuryad anyatantrena kuryac cet tantra samkanrah //
tantrasankara dosena rajarastram vinasyati //

"The karsana (ploughing of site for the temple), etc., begun according to the Saiva Agama school it not to be mixed later with any other ritual or any plan of any other school. If done it is called mixture of agamas. By such fault, the king and the country will perish".

Thus if one makes a careful study of the agamas, it may be clear that beginning with the selection of site for the Temple up to the installation of the image, so much care and precision either relating to the architecture or about the rituals at each and every step has been prescribed. Any after installation details relating to daily, occasional and expiatory rites have been given. In case of any slight damage to any part of the temple or the images, after necessary repairs the installation ceremony called *jirnoddhara* has to be done again. It the Temple is considered just a house for an idol why take so much pain and why so many rituals which would be just a waste of money and energy. But the agamic texts consider the Temples as the really abode of the Divine and as such take so much care to build such an abode so that it might be fit to be the abode of the Divine. And once the installation has been completed, and Divine is invoked in the image, all the other rites such as daily, occasional, etc., are to be done as prescribed to make this Divine power continue to stay in the image. Only then all the prescribed benefits could be obtained by the devotees who come to the temple.

The state being thus, if one desires to see that temples are to be the real temples, he should see that each and every datails ralating to the temple is to be carried on strictly as prescribed in the Agamas.

These agamas are ancient texts coming down to us by tradition and as such there is absolutely no scope for any one, either the public or the Government to make any kind of revisions, modifications or omissions to the prescribed rules. Any such action will refute the main purpose of the temple—and will reduce the state of Divine abode into a museum of idols.

Such being the case, there are two alterntives. If one has real belief in religion, he has to accept the traditional texts as they are which are the sole authority for the temples. If one does not consider that these texts are the sole authority, then there is no purpose in trying to revise any particular rule connected with the Temple worship, because, once the rules are transgressed, the temples do not remain as abodes of the Divine but will be reduced to the State of housing places for mere

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idols. To continue to worship such idols will have to be considered as mere waste of time, money and energy.

In Appendix I quotations stating that all the Temple rituals are to be done according to rules of Agama are given.

The Saiva agamas state that the Adisaivas, properly initiated are eligible to be the priests in the Saiva Temples. No other person not belonging to this community either initiated or not is not eligible to be a priest.

In Appendix II some quotations from few agamas have been given with an English translation to stress this point. There are hundreds of similar quotations in other agamas as well.

In Appendix III The details relating to Adi-saivas have been given with quotations from the texts.

CONCLUSION

I have taken up the study of the Agamas in general and Saiva agamas in particular. So far I have edited and published in our Institute Series three Saiva Agamas namely Raurava, Mrgendra a and Ajita. Many more are under preparation. We have a fairly good collection of the Saiva Agama literature in our Institute. I have been studying this subjeet for more than fifteen years. I have to state that I have no particular attachment to any of these agamic schools, and the study is from a cultural point of view.

As far as I can see, the whole temple theory is based on the agamas which are supposed to have come down by tradition. The adisaivas alone after having qualified themselves with the necessary initiation are eligible to become priests in the Saiva temples. All the rituals, minor or major are to be carried on as prescribed in the texts. In no place there is any new scope to adopt a new and revised form of worship. Neither the public nor the Government has any authority to tra nsgress the prescribed rules. All they have to see is that everything prescribed in texts is carried on properly, and that the temple is maintained properly as per rules of texts. If the Government with its elected representatives who may consider themselves as modern in out look, consider that these traditional texts are fake, then why run as institution of Temples and Endowment board. The whole thing may be scrapped and all the funds may pe diverted towards social-welfare. To run the Institutions of Temples, but not to follow in complete the traditional texts will be just a farce and no body will be benefitted by such procedure. The Temples are the main part of our religion and the religion derives its authority from the concerned texts. Accepting a part of the text and scrapping another part will be just a farce. So if the temples and Temple worship are to be continued in the proper way it is but proper to abide by texts and follow the rules strictly. From textual evidences we may see that for more than two thousand five hundred years it seems people have benefitted from Temple worship, and such Temples rites have been conducted as ruled in the agamic texts.

It is safer to follow the traditional path, without fanciful reforms as this path is beyond the modern scientific outlook.

Having explained that the adisaivas (or the gurukkals or Sivacharyas) are alone eligible for worship in the temple which worship is for the benefit of others (parartha-puja), and having explained that there should be no interference from outside relating to the traditional way of worship. I would like to state that if the Government is really interested in the Temple institution, it should do all in its power to see that the temples are maintained properly as prescribed in the texts and agamas state that the one who maintains the Temples properly derives more benefit than the one who builds.

APPENDIX I

agamokta prakarena pratistha lingapujanam /
adisaivasya puja ca sarvasiddhikari smrutah //

Kiranagama, Nityarcanapatala sloka 23

The puja of a properly installed Linga should be according to the manner laid down in the agamas. Puja or daily worship, done by one belonging to the adisaiva caste is considered to offer all siddhis or accomplishments.

kamikadishu tantreshu castavimsatishu kramat /
vedasastradividyasu krutvabhasam sivam prati //
karshanadi pratishtantam pratishtady utsavantakam,
utsavadi prayascittantam jnatva sarvam samacaret //

Vatulsuddhagama, Mantrakilapatala, Sl. 18–19

One should perform the ceremonies connected with Siva, from karsana or ploughing to pratishta or installation, from pratishta to utsava or festival, and from utsava to prayascitta or expiation after having a sufficient experience in the 28 agamas beginning from Kamila and in the vedic and other sastraic learnings.

Yajanam sthapanam kuryat siddhantokta vidhantah /

Uttarakaranagama, tantravotarapatala, Sl. 88

The worship and the installation are to be done as prescribed in the Siddhanta namely the 28 Saiva agamas.

Note :

The twenty eight texts are :

1. Kamika
2. Karana
3. Yogaja
4. Cintya
5. Ajita
6. Dipta
7. Sukama
8. Sahasra
9. Amsumad
10. Suprabheda
11. Vijaya
12. Nisavasa

13. Svayambhuva
14. Anala
15. Vira
16. Raurava
17. Makuta
18. Vimala
19. Candragnana
20. Mukhabimba
21. Prodgita
22. Lalita
23. Siddha
24. Santana
25. Sarvokta
26. Parameswara
27. Kirana
28. Vatula

Each agama has some supplements and the total supplements (upagama) of 28 agamas are 207. Apart from these there are 18 digests (paddhati) by 18 teachers of this School. All these are considered as authority for each and everything related to the Siva temples, the priests and others connected with this school.

APPENDIX II

"Parartha yajane adisaivanam evadhikarah" /
That in worship for others only Adisaivas has the right.

tasmat parartham atmartham sthapanam yajanam tatha /
sivaviprena kartavyam anyesham svartham eva hi //
parartham api kuryaccellobhena nrupatistatha /
tadrashtrasya vinasah syad acirena na samsayah //

Kamika, Tantravatara patala sl. 154-55

Sthapana or installation and yajanas or daily worship of 2 sorts done for one's own self or atmartha and for others parartha. In these two, parartha should be done only by a Siva brahmin and smartha alone by others. If by confusion or cupidity a king happens to do parartha also through one who is not a Siva brahmin his kingdom will be ruined in a very short time.

sivarchanavidhim vakshye bhukti mukti phala pradam /
parartham svartham ityevam dvividham parikirtitam /
dikshante guruna linge va sthandiladike /
yajanam svartham akhyatam svasyaiva phaladamyatah /
gramekshetapuradesu va nadyam parvata eva va /
ashtasastimahakshetreshvanyatra ca manorame /
svayambhu devabana rasalingayukte sivalaye /
manujai sthapite linge parartha yajanam smrutam /
nrupater ayurarogyarajayasampad vivruddhaye /
gramadinam vivrddhyartham pararthejya pravartate /
pararthayajanam karyam sivaviprena nityasah /
dharmikah kathyate nityam adisaivo dvijottamah /
anyesham svarthameva syat kuryuscet kartru nasanam /
sivasrshtim vina ye tu jayante brahmano mukhat /
te Samanya na tesam tu pararthejyadhikarita /
yadi mohena kurviran ragno rastrasya nasanam /

vrtyartham ye sivam viprah samanya stvarcayanti cet /
shanmasat patanam yanti tasmat tam parivarjayet /
sivadikshabhishiktasya sivaviprasya dhimatah /
sivajna vasatas tasya pararthejya na dosadah /

Kamika, Archana vidhi patalam

I shall tell you the mode of archana or worship of Siva which breeds wordly enjoyment and liberation. It is of 2 kinds as parartha and svartha. Worship in a linga or any substitute given to one by guru at the end of diksha or initiation is called svartha as it is favourable only to him. The worship of linga installed in a village or town and the like or a riverside or on a hill top or in any of the temples in the 66 sacred places or good other ones, is called parartha provided the linga is svayambhu or self-existent, or was consecrated by gods, sages or men or it happens to be banalinga. Pararthapuja is adopted for the augmentation of the king's life, good health, victory and prosperity and also for the improvement of villages and towns. Pararthapuja should be done by an adisaiva who is considered to be the righteous brahmin of a high rank. Atmartha puja alone should be done by others otherwise the agent who causes to the puja to be performed will be ruined. They who were not created by Siva but appeared from Brahmin's face, are of a general nature and have no right to do pararthapuja. If out of illusion one causes to do parartha by others, both the king and his kingdom will be ruined. If ordinary brahmins do parartha puja of Siva they will go down within six months and hence they should be omitted. Pararthapuja is not sinful to an adisaiva brahmin, who has been properly initiated and always rests under the commandments of Siva.

adisaiva stri saiveshu tatha pasupatadisu /
sthapanam yajanam kuryat siddhantokta vidhanatah /

Karano, Tantravatara patala, Sl. 75—76.

The adisaivas alone among the three sorts of saivas and pasupatas should do the installation and worship according to the rules laid down in Siddhantas.

vipra kshatriya vit sudra dikshitascha pravesakah /
atmarthayajanam kuryan na kuryacca parartakam /
atmartham ca parartham ca svadisaivena pujitam /
adisaiva iti proktah sa sivabrahmano guruh /
sivodbhavam tu saivam syat chaivodbhavah sadasivah /
sadasivat tu sambhuta sivaststir udahrta /
sivena sthapitam saivem saivena sthapitam sivam /
sivasaiva visuddhatma sivabrahmana ishyate /
caturvedadhikaritvatchaivasiddantaparagah /
catur varnadhikaritvad adisaiva iti smrutah /
adisaivah sivo rudro suddhatma suddhasaivakah /

tasmatchaivam prarkartavyam pratishtadyutsavantakam /
utsavadi prayascittam adisaivena karayet /
agamokta prakarena pratishta lingapujanam /
adisaivasyapuja ca sarvasiddhikari smrutah /
anyavipra sparsanaiva sarvair develako bhavet /
yadi mohena kurvita rajno rashtrasya dus sthitih /

Karana, Nityarcana vidhi patala sl. 17-25.

Brahmins (general), Kshatriyas, Vaisyas and Sudras all initiated and beginners can do only atmartha puja and not parartha. A good adisaiva alone can do both atmartha and parartha as being called adisaiva alone do both a guru and a Siva brahmin. Saiva appeared from Siva, from Saiva, Sadasiva and from Sadasiva, the creation pertaining to Siva. Both Siva and Saiva were established by each. Hence Siva brahmin is considered to be purified by both Siva and Saiva. Being privileged in the 4 vedas and Saiva siddhantas and having a right over the 4 castes, he is called an adisaiva. The pure hearted adisaiva is a pure saiva and is Rudra himself. From pratishta up to utsava and from utsava up to prayacitha, all should be done only by an adisaiva and that too according to the rules laid down in the agamas. The puja done by the adisaiva offers all sorts of siddhis or accomplishments. All other than him are wrong people to do parartha and if however so done there is a great danger for the king and his land.

karshanadi pratishtantam adisaivena karayet

Karana Nityarcana vidhi patala sl. 35

An adisaiva only should do the ceremonies from karshana upto pratishta.

parartham adisaivanam atmartham va samarchayet /

Suprabheda, Sivarcana vidhi patala sl. 35

An adisaiva alone can do parartha or atmartha puja.

adisaivakule jatah srestah syat sthapanadisu /
vipradayas caturvarna api yogyah svakarmani /
dikshayam sarbamartyanam pratisthayam athotsave/
snapane prokshane nyatra prayacitte bhisecane /
vyakhyanadau ca sastah syat svarthe catha pararthake /

Kamika (uttarbhagam) Acaryabhisheka patala sl. 5-7.

Though the brahmins and others belonging to the 4 castes are quite fit to do their own religious rites, yet only he, born in the family of adisaivas, is extremely fit to do initiation of others, pratistha, utsava, snapana (ceremonious ablution), consecration, prayascitta, other ablutions and expounding of Siva tattvas and to do both atmartha and parartha puja.

vipra ksatriya vit sudra dikshitasca sapujakah /
atmartham yajanam kuryad na kuryat tu paratham /
adisaivena kartavyam atmartam ca pararthakam /

Yogajagama, Acaryalaksana patala sl. 15–16.

Initiated worshippers in Brahmins, Kshatriyas, Vaisyas and Sudras do only atmartha puja and not parartha. Both parartha and atmartha can be done only by an adisaiva.

adisaivena kartavyam pratisthadyarchanantakam /
anyatha karayed yattu nisphalam tad avapnuyat /

Yogajagama, Dikshalakshnavidhi patala sl. 18

From pratishta upto archana everything should be done only by an adisaiva, if done otherwise, no benefit could be obtained.

sivena dikshitascaiva sivadvija iti smrutah /
sthapako desikascaiva tasya paryaya vacaka /
sthapanam chotsavanam diksham adisaivena karayet /

Diptagama, Desikalakshna patala sl. 21—22.

He who is initiated by Siva is called a Siva brahmin. Sthapaka and Desika are his synonyms. Sthapana or pratistha, utsava and diksa should be done only by an adisaiva.

atmartham ca parartham ca puja dvividham uchyate /
datte ca guruna linge sthandile svayam atmani /
atmarthamidam akhyatam parartham tu tatah srunu /
gramadau sthapite linge yadva devadi nirmite /
parartham iti vijneyam sarva prani hitavaham /
adisaivena kartavya dvidha pujeti choditah /
anyesham avarthayajanam na kuryat tu parathakam /
mohallobhacca kurvita rajno rastrashya duhsthitih /

Vatul asuddha, Mantrakila patala sl 21—24.

Atmartha and parartha are the 2 sorts of puja. Atmartha is the puja done in a ljnga or a substitute given by one's own guru. Puja in a temple built by Devas or others is parartha which is favourable to all living beings, and which has to be done only by an adisaiva. As for others they can do only atmartha. If out of avarice or illusion one causes parartha to be done by others, then a great evil comes upon the king and his territory.

adisaivasya kartavyam atmartham ca pararthakam /
sthapanam yajanam sarvam ca adisaivarshakam vidhuh /
kritam ced anyatha syatam abhicaraya caiva hi /

Karana, Acarya lakshana patala, sl.

Both parartha and atmartha should be done only by an Adisaiva. He alone is fit to do sthapana and daily worship. If done otherwise, the deed will pose itself to be maleficient one.

APPENDIX III

kausikah kasyapas caiva bharadvajo te gautamah /
agastyascaiva pancaite pancavaktreshu dikshitah /
tesham vamseshu sanjatah sivabrahmana namakah /

Karana, Nityarcana vidhi patala, sl. 26—27.

Kausika, Kasyapa, Bharadvaja, Gautama and Agastya are the five sages who were initiated by the five faces of Sadasiva. Those who are born in their lines are called Siva Brahmanas.

sadasivakhyasya sivasya vaktre
ye diksheitah kausika kasyapadyah /
tesham muninam vidhivat kramena
jatah sivabrahmana namadheyah //

anadisaivah sa sivastavadisaivah sivadviji /
mahasaivam tu vipranam anusaivam tu bubhujam /
avantaram tu sudranam pancasaivodbham kramat /
adau yena sivenaiva niyuktopi sivadhvare /
adau anadisaivena dikshite stvadisaivakah /

IBID, Sl. 36—39.

Those sages Kausika, Kasyapa and others had their initiation from the face of Siva called Sadasiva. Those who are born in their lines are called Siva Brahmins.

Anadisiva is Siva. Adisaiva is a Siva Brahmin. Ordinary brahmins are Mahasivas. Kshatriyas are Anusaivas and sudras are Avantarasivas. Thus is the appearance of five sorts of Saivas. Because adisaiva was appointed by Anadisaiva or Siva originally he alone has the previlege to do pararthapuja.

sivenot padyate saivas tasmaj jatah sivadvijah /
kausikah kasyapascaiva bharadvajo trireva ca /
agastyasceti pancaite pancavaktreshu dikshitah /
kamikadishu tantreshu cashtavimsatishu kramat /
veda sastradi vidyasu krtvabhyasam sivam prati /
karshanadipratishtantam pratishtadyutsavantakam /
utsavadiprayascittantam jnatva sarvam samacarat /

Vatula suddha, Mantrakila patala Sl. 15—19

Siva is so called because of purity. From Siva appeared saiva. By the union of suddha (purity) and Saivait is called suddhasaiva. Saiva is produced by Siva from which Siva Brahmin had his appearance. Kausika, Kasyapa, Bharadvaja, Atri, and Agastya are the five sages who had their initiation from the five faces of Sadasiva. Having learnt the 28 agamas Kamika and the others and having a good practice in the Vedas, Sastras etc, one (an adisaiva) should perform all rites and rituals from karshana up o pratishta, from pratishta upto utsava and from utsava upto prayascitta.

martyanam malanasaya tesham muktyartham udbhavah /
parartha pujanarthaya paresham bodhanya ca /
sthapanam prokshanam dikshavidhina kritya karanat /
ye sivam nirmita yena sivena paramatmana /
sa saivabrahma vaktre ca martyalokam vrajet kramat /
kasyapadini namani rshirupaisca kirtitah /
adau sivas tvam astiti adisaiva udiritah /
sivena dikshitas caite tu sivabrahmanah smrtah /
sarvottamah paracarya viprottamah sivottamah /
dvijottamottamascaiva sivabhedas sivatmakah /
esham paryayanamani samkshepat kathitam tava /

Subrabheda, Saivotpatti patala, Sl. 69–73

The appearance of Saiva is to destroy the sins of mortals, to offer them liberation and to instruct them in parartha puja sthapana, prokshana, dikshavidhi (initiation) and other things. Those who in times of yore were initiated in the faces of Saivabrahman, they were the sages called Kasyapa and others. Ordained by Siva as to be adisaivas, they were called Siva Brahmins, having been initiated by Siva himself. Sarvottamah, paramacharyah, viprottamah, sivottamah, dvijottamottamah, Sivabhedah Sivatmakah are all their synonyms.

So far the position of Siva Temples has been explained with textual support.

The position is same for the Vaishnava Temples. Some of the Vaishanava temples are governed by Vaikhnasa Agamas and some others by Pancaratra texts. The Vaikanasa Bhattacharyas belonging to Vaikhanasa Sutra initiated according to their texts alone are eligible to be the priests in the temples built and consecrated as per Vaikhanasa texts. The Vaishnava brahmins duly initiated as per Pancaratra texts only are eligible to be the priests in the temples built and consecrated according to Pancaratra texts. As explained before, which ever temple, built and consecrated according to one of these schools has to follow always the same school either Saiva, Vaikhanasa or Pancaratra. The priests also of the same school have to be the priests. This cannot be changed because, in such case it will be a fault called mixing of schools (tantra Sankara) which is harmful to the ruler and the country.

In Appendix IV—quotations from Pancaratra agamas and in Appendix V—quotations from Vaikhanasa Agamas have been given with an English translation in support of this statement. In Appendix V there are also quotations from the texts stating that the priestship in temples is hereditary and also that permanent arrangements have to be done by the builders of the temples for the up-keep of the priests. (pp 23. 24)

APPENDIX IV

acarya lakshanam vakshye samasan munipungava /
brahmanam yonijam suddham niyatabrahmavadinam /
pancaratra vidam dantam sadacara samanvitam /
yuvanam komalam santam sarvavayavasobhitam /
veda vedanga tattvajnam srauta smarta kriyaparam /
karshanadikriyadaksham nityasananakriyaparam /
pavitrekarmakusalam pratisthakarmalampatam /
utsavadi kriya daksham sahasrakalasa kshamam /
"ebhir gunai samayuktam acaryam varayet sudhih" /

Aniruddhasamhits, adhyaya 3

I shall tell you the definition of an acharya. He should have his birth in a pure brahmin family. He should be necessarily an exponent of brahmin, an expert in the texts of Pancharatra, and one having a flawless conduct. He should be young, smooth, peacaful and beautiful all over. He should know the true elements of the vedas and vedangas and should be a good performer of the rites and rituals pertaining to the Vedas and the smrutis or moral codes. He should be efficient in the performance of Karshana and other ceremonies and be punctual in his daily patha. He should be an expert in performing pavitrakarma or spacial purificative ceremony, pratishta, utsava and sahasrakalasa or a special form of ablution with one thousand pots of water. Only he who has these qualities should be chosen as an acharya.

pancharatra vidhanena pujyamane pratishtite /
Anyena pujanam karyam vidushapi kandacane /
crdbrahmaniratair mukhyaih pancaratra parayanain /
pujaniyam viseshena mukhyakalpadhikaribhih /
trayidharmaratatir vipraih siddhantesvapi diksitaih /
sadacararataih /

Paramesvarasamhits adh. 19.

When a Deity installed is being worshipped according to Pancaratra system, the puja should be done by no other man, however much learned he may be. The puja should be done only by good vedantim, who have a steady adherence in the Pancaratra path, who are privileged to perform important ceremonies and who are brahmins, having a continuous indulgence in the rites and rituals of the three Vedas.

sarvavidyasu kusalah santo brahmana pungavah /
jitentriyo jitakrodhah karmatas tapasi sthitah /
vishnubhakto vastusastre nisnatah silpavittaman /
pancaratroktavidhina dikshito diksitottamaih /
pancaratrartha tattvajnah madamso gurur idrsah /
evamidham gurum jhatva gruham tasya vrajet sudhit /

Sriprasnasamhita adh. 4.

He alone should be selected as a guru who is a great brahmin, well learned in all Vidyes, contented and peeceful, self controlled (in senses), of subdued anger, strict in the performance of rites, ever indulged is austerity, devoted very much towards Vishnu, well versed in vastu and silpa sastrsa, initiated according to Pancaratra by the best among the initiators of that system, having a good knowledge of Pancaratra tattvas and considered by Vishnu himself as his own part and parcel.

acaryalakshanam brahman kathayami yathatatham /
adau tu brahmano vidvan pancaratra parayanah / 1
sarvadosavinirmuktam aseshagunabhajanam /
acaryam varayet purvam tadadhinahi siddhayah / 2
gruhastho brahmachari ca vanaprastho the va bhavet /
adhikari bhaved esah yathokta gunabhajanah / 13
acaryatve tathartvijye tadrsan eva bhusuran / 14 a.
varayed guruna sandham yajamanah prayatnavam / 5 a.
itare pi trayo varna yajane nadhikarinah /

Pancaratra, Parsva Tantra, Kriyapade adh. 14. P. 195-
Sl. 1, 2, 13, 14a 15a. 18a.

I shall tell you about the features of an acharya in the proper way. He should be a wise brahmin, and a stauch adherent of Pancaratra, devoid of flaw and endowed with all good qualities. Only such a person should be selected as an acharya as all siddhis come through him. He may be a married man, (grahastha) or brahmacaria (one unmarried studying the Vedas), or a vanaprastha (one who has taken up the 3rd religious order). Anyway he alone has the right to become an acarya. In functioning as a rtvik too, the proprietor should select only people like him. All people belonging to the three other castes have no right to become an acharya.

acaryam varayet purvam yadavasah kriyah / 3 a
prasutam matkula suddham brahmanam mantravedinam /
vedavedangatattvajhnam pamoarstrakrataramam / 5
dikshitam pancaratrokta vartamana vrddhasevinam /
bhagavaddhyana niratam sastravasyam mahamitam / 6
pathantam satatam mantran jagatkalyana hi siddhayah / 7

acaryam varayed adau yadadhina hi siddhayah / 7
parartha pujanam kartum madhyamasraminau matau /
nadyantasraminau brahman pratishtotsevakarmasu / 8
acarya gunasampannan rtvijo varayet tatah / 9

Pancharatragama, Vishnutilakasamhita adh. 6

Acarya should be selected first as all functions depend upon him. He should be a brahmin born of a pure vaishnavite family. He should know all the mantras, all vedas and their annexes and should have taken considerable labour in Pancaratra texts. He should have his initiation done according to Pancaratragama. He should be an adorer of aged savants and one ever meditating upon Vishnu and be intellectually great in sastraic treatises. Ever indulged in the reading of mantras, he poses himself as the cause of all auspicious things. Only such a person should be selected as an acarya. Only a grahasta and vanaprastha are eligible to do parartha pooja. A brahmacarin and sanyasin have no risht to perform pratishta utsava and other functions. Only persons having equal qualities like acarya should be selected as rtviks.

APPENDIX V

vaikhanasena sutrena nisekadikriyanitam / 22
vipram avadhyaysamyuktam vedatattvarthadarsinam /
saumyam jitendriyam suddham vishnuvarcanaparayanam / 23
uhapohavidhanena dhvastasomsayamanasam /
patnyapatyayatam santam snanasilam ca dharmikam / 24
ahuya devavat pujya saravakakaryopadesakem /
acaryam varayitva tu tenoktam sarvam scaret /

Vaikhanasagama, Bhrgusamhita, Kriyadhikara, adh. I Page 3

One should have his purificative ceremonies (from conception onwards) done according to Vaikhanasa sutra. He should be a brahmin, well versed in the vedas, connaissant of vedic tattvas, good-looking, having control over his senses, flawless, ever indulged in Vishnu's worship, having a mind free from doubts through admissible and rejectable reasonings, possessing a wife and offerings, calm-natured punctual in taking baths and righteous and adoring one of above qualities, he should be taken as a acarya, and an adviser is all functions. All ceremonies should be done by him.

vaikhanasasutrena nisekadisamskarakriyayuktam vipran/
vedavidah suddhan suddhitrayopetan vaishnavan vayas
sampannan /
sumanaskan arcanadisarvaprayogajnan mantrakalpavidah
srotriyan /
agnisampannan ahuya tesu jhanotkatam subhadarsanam /
srutuvrttasilasampannam ekam gurum varayet /

Vaikhanasa, Maricipranita Anandasamhita, Vimanarcanakalpa. Patala 27–P. 203

One should call for brahmins whose samskaras from the very beginning have been done according to Vaikhanasa sutra who are learned in the vedas, pure and endowed with three–fold purities (in speech, mind and deed), Vaishnavites by sect, or proper age and good minded and who have a good practical knowledge in performing functions like arcana and other and in mantrakalpas and are worshippers of Agni. From among them, he who has an extentive knowledge, is better to look at and possesses a fiawless conduct and behavious, should be selected as a guru.

acaryam karanakale varayitva karsanadini pratishtantani /
nityarcana snapanotsavaprayascittavisesarcanadini nityanai- /
mittikakarmani sarvani ca tenaiva karayet acaryabhave tatputram/
pautram, naptaram, tadvamsajam va karayet /

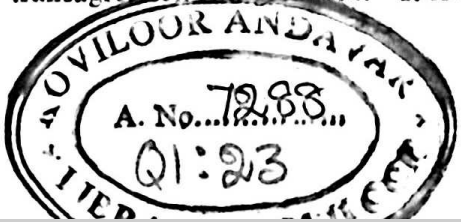
Vaikhanasagam, Mariciproktavimanarcanakalpa, Acaryasankaradosa Prayascittaprakarana P. 454

Acarya should be posted at the beginning of ploughing itself. All functions from karsana upto pratishta, nityakarma, snapana, utsava, prayascitta, special arcana and others all rituals whether quotidian or accedental should be done only by him. In his absence it has to be done by his son, grand son, great grand son or any other one born in his line.

nityanaimittikartham acaryarcakadinam jivanartham anyaddivya-
vibhavartham catyantapuskatan bhumibhagan acayarsya haste
devasasannidhau yajamanah sodakam dadyat /
sarvam acaryaniyogena karayet
acaryacakadayah klesayuktascej janah sarve klesayukta bhaveyuh/
rajno rastrasya ca mahad bhoyam gramayajamanayor
nasas ca bhavet /
tasmat sarvaprayatnena acaryarcakadinam jivarnatham
bhumibhagam susampannam karayet /
Acaryarcakaparicaradinam abhave tatputradin tadabhave
tanniyuktamsca karayet /
anyatha mahattaro doso bhavati /
iti vijhayote /

For the performance of the daily and occassional pujas and for a prosperous condition of acarya arcaka and others and for their livelihood, the yajamana (proprietor, king or other) should offer them fertile tracts of land, by pourin g water in the hand of acarya. If the acarya, arcaka and others are unhappy, the people also will be unhappy. A great fear comes upon the kind and his land and there will be the ruin of the Agent and the village or town. So good fertile lands should be offered to them. In the absence acarya, arcaka and others, their sons and in this absence persons appointed by them should be asked to do the ritualistic functions. Any transagression ~~is a great~~ sin. It is so understood.

(SD) N. R. BHATT.



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